

THE PACIFIC



Pacific Theo Sem
Reading Room

Volume LIV.

SAN FRANCISCO, NOVEMBER 3, 1904

Number 44.

THROUGH SHADE AND SHINE.

Through shade and shine the journey lies
Beneath the ever changing skies,
Our finite skill can ne'er divine
If one day shall be dark or fine;
God hides it from our anxious eyes.

How well for him who daily tries
By faith to pierce the clouds' disguise,
And sees the Father's glad design
Through shade and shine!

O Thou, who art the Only Wise,
In mazes dark my way advise;
Let bitter days with sweet combine
To make my life more truly thine;
Thus led by thee, my song shall rise
Through shade and shine.

—S. S. McCurry.

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Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC W. W. Ferrier, Editor and Manager.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 3, 1904

TOMORROW.

"Do not say the better lies behind,
That present days are growing ill;
The better in the present lies,
The future with the best to fill.

"The fruitful past is but a seed-time,
From which the golden harvests spring;
The blessed deeds of yesterday,
Shall all a richer morrow bring."

A great religious convention may be confidently expected in San Francisco next August. The Disciples of Christ, known also as "Christians" have decided to hold their meeting in this city at that time. They are a convention-going people. At least twenty thousand were in attendance this year at St. Louis. Delegates are not chosen, but every member who attends is a representative and is entitled to participate in the proceedings. At the communion service held on Sunday during their meeting in St. Louis about eight thousand persons partook of the emblems.

A Chicago preacher took upon himself a few Sundays ago to tell how the idea that women are angels has arisen. He said it is largely from the fact that most of the poetry describing women has been written by men, and that most of them were in love when they wrote, and therefore not wholly responsible for what they said. Further, he said that the idea was due somewhat to the pictures that were painted by monks who knew nothing about women. Naturally, therefore, angels have been pictured as women, although there is no mention in the Bible of any female angels. In all probability that sermon attracted attention; but it is far away from the sermon that Peter preached on that day in the early history of the church when three thousand were converted in one day.

At one of the sessions of the Congregational National Council recently in Des Moines, Iowa, the hymn "My Country, 'Tis of Thee" was sung. At that very hour in the city of Davenport the son of the author of that song was leaving that city, in which he had long lived as an honored citizen, to serve a term of eleven years in the penitentiary, sent there for the embezzlement of trust funds. The man had been a leader in church circles, and had always prided himself in the fact that he was the son of him who had written that immortal song. But in an evil hour he had yielded to the temptation to speculate, a temptation to which so many persons seem to be yielding nowadays, he had

used funds which were not his to use and a result had brought dishonor to an honored name. A Chicago pastor referring to this the other day in a sermon, said: "I have no word to say of him that shall add to his burden, but my appeal is to other men. There is hardly a member of this congregation who does not handle other people's money. When I think how great is that trust I am proud of you and I tremble for you. Men who are trusted, do not overtrust yourselves. You are honest men; the way to keep honest is to draw a wide line between what is your own and what is your neighbors."

There are always signs of the times, and it is well to notice them. Here is one set forth by the Register and Leader of Des Moines, Iowa, in its comments on the recent Congregational Council in that city: "It is an astonishing testimony to the progress of human thought that a body of Calvinist theologians should confer for a week, and that nine-tenths—or ninety-nine-one-hundredths—of all this conference should be about the practical problems or moral reform and social progress that vex the present generation here and now. There has not been a paper read nor one address delivered that ought not to interest any legislative body, having under advisement the betterment of social conditions." The same paper says also that no person who attended the Council will ever give ear again to the claim that the negro is not capable of culture. This is in connection with these words: "In a body of men and women probably never surpassed in point of talent and intellectual supremacy the negroes have not suffered by comparison." Nevertheless there is truth doubtless in the remark by the Rev. Mr. Proctor, the noted colored preacher of Atlanta, Georgia, that if he were to walk into the church in Atlanta in which a remarkable revival were being conducted by and among the white people he would break up the revival. This is another sign of the times. It shows counter currents; as do also the words of the white preacher in a Southern church who said to a negro who, moved by his appeal to sinners, had arisen for prayers, that this was a white man's church. The world faces toward brotherhood, but it has yet a long way to travel before it will get there.

In an interesting article in a current magazine, Camille Flammarion, the astronomer, argues in favor of Mars as an abode suitable for life such as exists upon the earth. Mars seems to him to be habitable, and the idea of habitation he says is immediately connected with that of habitability. His words in this connec-

tion are: "God exists, and he did not create habitable spheres with no object. It seems absurd to pretend that they were created only to be observed from time to time by a few of us. How could the aim of their existence be justified if they are not inhabited by a single being? Ill advised theologians who say that the sidereal universe is merely a mass of inert matter disposed by God according to mathematical laws for the glorification of his power fall very short of the reply demanded to such an important question." Flammarion by his studies has been led to see in the regions of infinite space the actual dwellings, past or future, of beings of all possible intelligence. "Can one be surprised," he asks, "if an astronomer who is accustomed to dwell on celestial matters asks himself if these worlds may not be the dwelling-places of immortality?" This great problem of the Beyond, he well says, has certainly a great importance, and this solution is not to be despised even by theologians. It is interesting to note that Flammarion regards the survival of the existence of the soul as the logical complement of astronomy. And he asks, "If a man dies out completely how can the immensity of the universe interest us? If nothing remains of us, if we are only ephemeral mushrooms of the globe, living for a short time, how does it all concern us?" And his conclusion is that on such ground-science would be only a mockery like life itself, a stupid and burlesque farce.

JAPAN: BEFORE WE WENT THERE AND NOW.

Emma Younglove.

Just half a century ago our own American Commodore Perry opened to the world Japan, then a hermit among the nations. For this reason we naturally feel an especial interest in the people, who have become a cynosure of the civilized portions of two hemispheres by reason of the unequaled progress which they have made in these fifty years.

Into the crude beginnings of a national life Japan had received in an early day an oriental civilization, chiefly from China and mostly by way of Korea. From this source came her government, her letters, her art, her religion. To China she looked as to her mistress, yet in many ways she surpassed her teacher. For her people had studied their models with teachable spirit in the presence of a beautiful nature, and always with the upward striving, the seeking for excellence, which is such a noteworthy characteristic of the Japanese today. In their isolation from the rest of the world, they had given to this Chinese civilization a Japanese character and had developed it to a high degree of perfection.

The government of Japan fifty years ago had two heads, the emperor, often called the Mikado, and the governor general, known as the shogun. The former had his capital at Kioto, the latter his at Yedo. The emperor was revered by all the Japanese as of divine origin and character, but the shogun had succeeded in drawing into his hands the greater part of the actual power of government. The immediate result of American interference in Japanese affairs, was the downfall of the shogunate and the restoration of the emperor to his place as the political head of the state. This removed the sources of dissension from the body politic and was most gratifying to the patriotic nation.

The shogun was at the head of a great feudal system, with daimios, landed lords, samurai, the warrior class, priests, industrial workers. The feudal system

of Japan had developed the beauty and the deformities of social life which we associate with that of the Middle Ages in Europe. The daimios cultivated the graces of life. Hospitality was universal, exquisite alike in form and spirit. Literature and art fostered by the lords, and every gifted person found ready welcome at every castle gate. The only passport required was the statement of a calling which ministered to a cultivated taste, and the door swung wide, though the artists' kimono might be tattered cotton and his sandals of straw. In this society politeness reached its perfect flower, the politeness which has its root in true gentleness of spirit. The samurai, or warriors, were trained to more Spartan hardihood. A stoic might have envied the self-control of a member of this order. To him his life was of no moment, his honor of priceless value. He would rather kill himself than cause his friend embarrassment, so extreme was his sense of politeness. He was a gentleman and a soldier. And he has proved a noble model upon which has been built the modern Japanese soldier.

But this society, admirable in many ways, had a dark side. Human life was not highly esteemed. Woman's honor was a pitiful bauble. Concubinage was common. No special dishonor attached to a prostitute. Woman was either the slave or plaything of man. And when we name the peasants then we call up a sad picture. Loyal and law abiding, they were crushed by a hopeless poverty. Land was assessed according to the value in rice which could be produced in an average year, and on such assessment a tax of one-third or one-half or even more was levied yearly, to support the non-industrial classes, the lords, the warriors and the priests, as well as the Mikado and the shogun. Woe to the peasant when poor harvests came, for the tax must be paid just the same. The tiller of the soil was fortunate when he did not starve and his family with him. Class distinctions were sharply drawn. Workers in leather and skins formed the pariahs, so low in the social scale that no aid would be rendered one of the class who was drowning or starving.

As in China three religions flourished side by side, Shintoism, Confucianism and Buddhism. These faiths were not exclusive, and it was generally true that the same individual accepted them all. Shintoism was a belief in the divine origin of the royal family, and enjoined worship of the emperor. Confucianism was a system of ethics, hardly a religion in the strict sense. Buddhism, the purest of pagan religions, had degenerated somewhat in Japan; its priesthood had become ignorant and despised, and the worshippers, crudely superstitious.

The literature of Japan is extensive and varied, and it is very beautiful. Two characteristics of the Japanese tongue render impracticable the translation into satisfactory English of the lighter literature of the Sunrise Kingdom: the fantastic play upon not only word but phrase, and the multiplicity of honorifics and humble words. These have no equivalent in English and they are distinctly characteristic of Japanese. Let me quote a few words from a story published by a Japanese writer in one of our magazines. The characters are Yatani, a beggar-artist, and the guard at a nobleman's gate. The latter asks,

"The august wish of the honorable presence?"

"The humble one is an artist,—a painter," Yatani told the guard at the gate. "Will the honorable presence condescend to acquaint his august prince that

the humble one craves to wait upon his pleasure?"

To the Western mind, when made acquainted with it, the Japanese literature has a beauty which is fantastic, owing to the quaint and artificial life which it portrays.

Nature has done much for the people of this island kingdom. Everywhere are winding streams, tiny lakes, cascades, hills, and mountains. But everywhere this calm beauty has the look of an artificial landscape. Our own gardens are indebted to Japan for many a tree and shrub and plant, many a mottled leaf and exquisite flower. Among other characteristics we note on the one hand the regular, conventional form, and on the other the irregular, sometimes grotesque, shape or coloring. And the Japanese have learned of nature as they knew her. Their art is beautiful, conventional, sometimes grotesque. The pose and expression of flower or insect, bird or beast, is caught. In pottery, lacquer, enamel and embroidery, Japanese art far surpasses that of China. It is thought that these people have been prevented from excellence in architecture by the frequency of earthquakes, which average as often as once a month, and place strict limits upon the art of building.

The Japan of fifty years ago, then, had developed a civilization of her own. This was wholly oriental. It was characterized by graceful social life, rich literary accumulations, unique art development.

But it was tainted by low estimate of human life, by the prevalence of social evils and by gross superstition.

The Japanese are not so nearly related to the Chinese in origin as in civilization. They are not true mongolians, but are a mixed race like Americans. Accordingly they have many traits in common with us, notably the readiness with which they receive and appropriate new ideas. Thus when occidental civilization came knocking at the door they gave it welcome. There has been no trifling, but the utmost seriousness in this welcoming of the new. They sought to learn from the whole Christian world. Within a few years of the opening of the country thousands of the young men had traveled abroad and hundreds had spent from one to seven years in study in America or Europe. And these practices continue. Moreover numbers of educated foreigners were invited to Japan and given responsible positions under the government and in the Imperial University. Yet the Japanese have always regarded such foreigners as servants, and have dispensed with their services one by one as rapidly as young men of their own nation by study abroad, became qualified to fill the positions.

Indeed, since the intoxication of novelty is past, the Japanese have shown great wisdom in their appreciation that their own national traits and oriental civilization must be maintained, and the rest of the world must contribute to their upbuilding, not to their overthrow. The bows and arrows and other primitive weapons of feudal warfare have given place to most approved modern equipments, and these are all manufactured in Japan. The Japanese have adopted modern inventions, railroads, electric lights, etc., and for the most part they do their own producing. Their financial system is modeled on ours, and the stock exchange in Tokio is very similar to Wall Street in New York. The postal service is the cheapest in the world. In educational lines the Japanese are devoting themselves specially to science. They have been observing earthquakes, even detecting those in England with their

exquisitely delicate instruments, and have thus discovered the rapidity of the seismic waves. Some of the modern novelists are abandoning the artificial, literary language, and replacing it with a natural, colloquial tongue. A movement is now in progress to substitute the Roman alphabet in use for the difficult Chinese characters, and an imperial decree has recently been issued that the government will do all in its power to foster the change.

The government is a monarchy, somewhat limited. The country has been most fortunate in having on the throne for forty years the Emperor Mutsuhito, who has always put the interests of the people first, and to whom the nation owes much of what she is. Thirty-five years ago a social revolution took place, by which the feudal system was overthrown. Stringent measures were taken against brigandage, and the lords perforce became industrial members of the community. Today former barons are filling the places of men-servants and policemen, bringing the graces of life to humble stations. Indeed, politeness is a national trait. It is said you can never pierce beneath the armor plate of politeness by any treatment of a Japanese beggar. The people are serious, industrious, law-abiding. Opium smoking is forbidden by the government, and it is not indulged in; and when cigarette smoking by minors was interdicted, it likewise ceased. They are pleasure-loving and as fond of flowers as children. The poorest are patrons of the flower markets, and when their holidays come all classes and ages spread themselves over fields and hills in quest of wild flowers, instead of seeking some popular resort, as Americans and Europeans do. About their home life there is an attractive simplicity and naturalness, a total absence of show or affectation.

No doubt there is crudeness in some respects. The houses built on Western models are generally ugly. Occasionally a mingling of Japanese and European in the furnishing presents a tasteless effect.

Still, with all their improvements they have maintained their oriental civilization. Moreover, since the war with China, the Japanese have been the leading nation of the East, and to them the whole orient has looked for salvation.

As compared with old Japan, there has been ethical gain. Human life is more highly esteemed. Suicide is less frequent. Superstition prevails, but it has decreased. In its place, however, is much infidelity and irreligion. Some progress has been toward irradiating the social evil, and a slight advance has been made in woman's position. But Japan is still a man's country. It is said when a Japanese puts on European dress, he puts on a shadow of politeness towards his wife, but he lays it aside when he again dons native garb. A woman's duty is three-fold: to obey her father before she is married; to obey her husband when she is a wife; to obey her eldest son if she becomes a widow.

Japan has been more ready to receive the gospel than any other pagan land. Most frequently from her shores has come the Macedonian call, "Come over and help us!" and most insistent are the voices of the weakest, the women, "Come over and help us! Come over and help us!"

Ventura, Cal.

A Bible on the parlor table will be valueless to us unless we store away its promises in our minds and cherish them in our hearts.

COUNTY JAILS: WHAT THEY ARE AND WHAT THEY SHOULD BE.

By Amos W. Butler, Secretary Indiana Board of State Charities.

[Since the California Board of Charities was established it has been possible for it to make suggestions which have led some of our counties to avoid serious mistakes in the construction of jails. This has been the case also in many other states. Very few of the officials under whose direction comes the construction of such county buildings have that knowledge by the application of which only can proper buildings for the detention of those charged with crime be constructed. Not long ago we came across in *The Religious Telescope*, of Dayton, Ohio, an excellent article on the subject of "County Jails," by the Secretary of the Indiana Board of State Charities. It is as applicable in California and Oregon and Washington as in Indiana and Ohio, and we are glad that we have opportunity to give it to Pacific Coast readers.—Editor.]

From the local prisons all the existing correctional institutions have come. They are the germ from which the penal system has grown. They are still the primary prisons, and in them are gathered manifold more persons year by year than into the State institutions. While most every one is familiar with the outside of his local prison, few there are who have been within it, or have any knowledge of how it is planned, built, or kept, or of the condition of those who unfortunately are its inmates.

Most of the jails in all our States are conducted without knowledge of the purpose of a jail, or what its administration should be. In fact, in many States they are constructed by those who do not understand the needs. While this is and has been an age of great progress in almost every line of social activity, that spirit does not seem to have influenced the jail system of our land. Most of our jails in plan and management are little, if any, advanced above those of a century ago.

I have visited jails in about a third of our States. From my observations and the information I have obtained from those familiar with conditions elsewhere, I believe what I have to say gives, in a general way, the conditions as they are.

Almost all jails are inconvenient. A large number are badly lighted, easily get out of repair, and, without the most careful attention, quickly become unsanitary. While nominally there are arrangements for separation of sexes, in some cases this is practically so only in name. In fact, in a number of jails men and women have no difficulty in communicating. In some they come in contact, and to our shame be it said, there are jails where, so far as results are concerned, they might as well be confined in the same room. Quite a number of jails were built for a time when the population was but a fraction of what it is now. They are at present unequal to the demands made upon them, and in consequence are crowded to such a degree, and conditions become so foul, that it is almost impossible to believe that the things one sees can really be.

In some jails the walls are marked and spattered with tobacco juice; the ironwork is rusted and covered with expectorations; the floor is dirty and wet; the closets are out of repair and leak greatly. There is no wonder that the inmates, under such conditions, complain of feeling badly and object to the foul odors that infest the place. These are conditions of neglect that

are sometimes chargeable to the county commissioners, and sometimes to the jailer; but wherever they are found, steps should be taken to have them remedied as soon as possible.

In most jails there is no attempt to separate the prisoners. The men congregate in the corridors and spend their time in gambling, recounting their crimes, and telling indecent stories. Mixed with all this is a strain of vulgarity and profanity, a flavor of tobacco and a scent of unwashed human beings, together with the odors of the place of confinement. Into such a place is put the old offender and the incorrigible boy; the hardened criminal and the witness awaiting trial. There they gather about the stove, or the window, or over a game of cards. The tendency is to draw all there gathered downward. The young boy, or even the young man, there may become enamored with the glamor of a criminal's tale and be led into paths of crime. In the majority of cases jails are but the places of preparation for criminal ways. They are the schools of crime where are masters to teach those less knowing in such things the lessons of their craft. Compulsory education has become a fact in many states. Compulsory education in vice flourishes in our minor prisons at great cost to our people. These schools are expensive ones. How many young prisoners are there who have been helped into criminal lives and led to adopt a career of crime through the instruction obtained and the inspiration received in one of these miscellaneous companies congregated in the county jail!

Many jails have become boarding houses for tramps and beggars. Officials receive all who come and draw pay for their board while they are there. The fee system is one of the abuses of present jail methods.

In the best plans that we can adopt for the construction of jails the following points should be borne in mind:

The jail should be of brick or stone; the walls unplastered. Provision should be made for a thorough separation of the sexes and for the classification of prisoners. Juveniles and adults should not be placed together. Quarters should be provided for sick and insane inmates. (It is regretful that the latter are often put in jail.) Opportunities for communication between prisoners should be reduced to the minimum. Each inmate should have a cell in which he should be confined day and night when not employed or exercising, unless excused by a physician. The idea is that in a jail the sexes and prisoners of different kinds shall be separated, and individuals of each grade shall be isolated. When exercising, only one at a time should use the inner corridor for the purpose. To the outside corridors prisoners should never be admitted. With this separation, prisoners should not have the opportunity to gather together in groups, play cards, recount stories of their lives, exchange criminal experiences, or plan escapes, or the commission of crime when released. They cannot mar or deface the jail or destroy any of its appurtenances or belongings, and then escape the consequences by denying their guilt. They cannot, as is often the case when let out of their cells, particularly if they have access to the outer corridor, communicate with friends or accomplices on the outside who will assist to a means of escape. When each inmate is so confined in his cell he cannot see any other inmate, and should not do so. If any damage is done to the building or public property, it is then known that he and no one else did it. When it is known that facing or destroying the property will result in short

diet, or imprisonment in a dark cell, or both, according to the gravity of the offense; that the jail is not to afford inmates an opportunity for congregating where they may have a good time and be assured of comfortable beds, warm quarters, and sufficient food, not only will the jail and property therein be better cared for, but the number of prisoners will be materially lessened, for criminals certainly will endeavor to keep out of an institution where, from the time of admission until their departure, except when at work, they will occupy solitary apartments and not be permitted to associate with others of their kind. The end will be a saving of repairs, improvement in sanitary conditions, and, by decreasing the number of those received, a material reduction of the expense to which the county will be put. Having secured a good jail, it is necessary then to have a good administration. This is one of the most difficult things to obtain. The sheriff is elected because of his political belief, and not on account of his ability to administer a jail. We find some who are qualified and who take pleasure in caring for those who are committed to their charge, as well as conditions will permit. On the other hand, there are some who leave their entire administration to a deputy, and who know little and care less about keeping the building or about the treatment of its inmates. Additional laws will secure better care of our jails and those confined therein. A few rules of a simple character, applicable to the officer and inmates, if properly enforced, would greatly improve conditions.

The greatest step that has been taken by England in her jail system was that by which all penal institutions were placed under the control of the government; and those who care for them and administer them are persons selected on account of qualifications, and who retain their places by merit. As a result there has been a notable decrease of persons confined therein. Those confined in the jails are placed there for violation of state laws. Why should not the state have charge of its own wards? It might be wise for the employment of prisoners, to lessen the evil effects of our jails, for the purpose of reducing crime and as a means for the reformation of many who now have little opportunity in that way, if there could be erected, within our state, district work-houses, under the care of the state, to which shall be committed all such convicted ones as now serve jail sentences. This would provide what we so greatly need, the separation of prisoners, improved discipline, better administration and employment for the inmates. The latter they now have in but few places. Jails would then serve their proper function—merely as places of detention for those awaiting trial. Those convicted would be confined in work-houses.

In the light of present knowledge, it would seem that the ideal system of penal institutions in a commonwealth would provide for two separate classes of institutions; those solely for detention, and those for the sequestration of the convicted. Lockups and police stations for towns and cities, and jails for counties, would be solely places of detention for those charged with crime, or held as witnesses. Places of confinement for those convicted would be district work-houses for those serving short sentences, reform schools for juveniles, a woman's prison for women, a reformatory for young men, and state prisons for older men, confirmed criminals, and those serving life sentences; all under state control, free from partisan management, conducted on the merit system. These should be supplemented by a complete and unified system of criminal

laws, including a juvenile court, probation, "indeterminate" sentence, and parole laws. The last two should be applicable to all the last-mentioned institutions. This system, which now seems to us to be ideal, has not been attained in its entirety in any state. Several have approached it.

Acorns From Three Oaks.

Aloha.

Neither long nor polished acorns are possible between the delights of the association and the oncoming struggle of the Palo Alto church. Acorns have shucks. Surely the association was worth more than shucks. It was certainly worth two dollars and six bits. Are we all becoming Spaniards that we talk of "bits"?

Bible Study.

Prof. Buckham has now a secure place in the regard and affection of the select company who attended his Bible studies. They are worthy a place in the best hours, the very heart of the association. They were expository sermons of the best sort. Fortunate churches which get them for a series of prayer-meeting studies. They will stimulate thought and devotion. Give us more of them.

Beautiful Behavior.

The Woman's Hour was a delightful repetition of last year's harmony. Then Mrs. A. P. Peck, of affectionate memory, presided for both home and foreign meetings, and strangers could not guess but that she was president of both departments of the work. Mrs. Perkins emulated her choice example this year and graciously presided for both meetings, giving Miss Richards the welcome we all give her for her new work. There is no orthodoxy like beautiful behavior no heresy like hatefulness. The scriptural comment on the good women's part is: "By this shall all men know that ye are my disciples if ye have love one for another." It is Aloha's conviction that you are entitled to more time. You earn it, you deserve it. Nor will your regular work suffer because of your charity to the Northern California Indian Rights Association. "There is that scattereth and yet increaseth."

Welcome Laymen!

The experiment of welcoming Messrs. Dexter, Dickie, Young and Hayes to parts in the program was successful. May many follow the fashion these brethren have set. "Come again brethren, and stay longer." We shall not long be found struggling with the problem of raising six hundred dollars for an evangelist when laymen get into the habit of attending association. They can back up their words by bonds. More laymen, dear program committee.

Messages from the East, from London, and from Plymouth.

Only a stenographic report in full could do justice to the Thursday evening program. The Berkeley pastor won a first place in association regard and welcome. Rader was radiant and at his best, and Meserve deserved all the association honors he received and unconsciously paved the way for more.

No Children! No Endeavorers!!

Next year let us see samples of the children when we teach. Let us lead the Endeavorers in lest by and by we cannot drive them in. But it was a great and

heart-warming association, only to be surpassed by the next. Shall it be in the new Palo Alto church? Aloha hopes, Deo Volente.

The fellowship will rejoice in the fact that the amount is assured necessary for the building of the Palo Alto Congregational church.

REPORT OF CONGREGATIONAL ASSOCIATION OF NORTHERN CALIFORNIA.

Rev. Geo. E. Atkinson.

The 48th annual association of the Congregational churches of California (Northern) met as guests of the Third Congregational church of San Francisco, Rev. Wm. Rader, pastor, Oct. 25-28.

The church with that hospitality for which California is famous, opened wide her doors and homes. The association were entertained with a delightful dinner both Wednesday and Thursday noon, when the spacious parlors of the church were filled to overflowing, and the delegates were regaled with "lunch and language." In the evening hour the visiting delegates from Oakland and Berkeley and "other country towns" were also thus entertained.

At the first session the auditorium was well filled with pastors and delegates, who showed a spirit of interest and enthusiasm, which gave promise of a most helpful meeting. This spirit was fully realized in all the sessions. The discussions being thoughtful and enthusiastic and participated in by pastors and laymen alike. Belated delegates kept arriving on each train until by Wednesday evening practically every church in the association was represented.

An organization was effected by the election of the following officers: Dr. P. C. Meserve of Plymouth church, San Francisco, moderator, S. C. Patterson of Petaluma assistant moderator, Rev. R. C. Brooks of Pilgrim church scribe, and O. W. Lucas of Pacific Grove assistant scribe. Rev. H. E. Jewett was re-elected registrar and treasurer of the association for a period of three years. The following committees were appointed. Business—Deacon Dexter, A. W. Hare, F. N. Greely. Nomination—M. B. Fisher, E. J. Singer, B. M. Palmer. Resolution—Geo. C. Adams, B. F. Sargent, J. H. Hayes.

Rev. E. S. Williams presented the work of the Saratoga Missionary association, which was supplemented by an eloquent address by Rev. W. T. Patchell of San Jose, bringing as representative of the Santa Clara association their deep interest in this work and their sense of its value and importance. This work is an effort on the part of the Saratoga Missionary association to erect a missionary home for retired missionaries and laymen. The association has purchased a beautiful lot between the Saratoga church and parsonage, and is ready now for an expression of wider fellowship of the churches to assist in this magnificent work for the aged and worn out workers of Christ.

The associational sermon was preached by Rev. Mr. Rathbone, recently of Santa Rosa, now of Berkeley. He brought out very clearly and beautifully the need of personal, individual work. "He that winneth souls is wise," and "Jesus said unto him, Follow me." Our hearts were brought to the great loving heart of the Savior and his intense passion of winning men to the Father.

Following the sermon was the sacrament of the Lord's Supper, at which Rev. S. C. Patterson of Petaluma and Rev. Reed Cherington of Glen Ellen presided.

The communion offering was for the work of the Ministers' Relief society of California, of which Rev. Walter Frear spoke very impressively in the afternoon.

The morning sessions opened at a very early hour; 8:15 is rather early for delegates to come to a morning service, especially if they are entertained at any distance from the church. It was almost impossible for those who threw their homes open to the delegates to attend this early service. Yet in spite of the hour a comfortable number gathered each morning to hear Dr. Buckham in his Bible study hour. Each morning found more out and pastors and delegates kept coming in a steady stream till the room was well filled. Dr. Buckham took that wonderful chapter, the 8th of Romans, and from this store house he brought out morning after morning things both old and new and of exceeding interest and inspiration. Those who had the privilege of attending at that early hour found themselves well repaid and their interest and love for the old book deepened and strengthened.

The narrative of the churches this year was an innovation from the previous years. The matter was intrusted to a committee of three to serve for three years instead of one person for but one year. This action was taken at the meeting at Woodland last year because the association holding over year by year would be in a better position to gather facts and present their deductions, keeping their finger continuously on the pulse of the churches. The report of the committee, Revs. Messrs. Brooks, Fisher and Yarrow, showed the wisdom of the plan. A carefully prepared list of questions touching many phases of the work usually neglected in the narrative were sent out to pastors and to laymen, of the latter some connected with our churches, some with other churches and some not members of any church, but attending the services. The number of replies were small in proportion to the total number of blanks sent out, so that the diagnosis of the committee, however truly accurate from the replies sent in, could hardly give a clear statement of the situation in general. Nevertheless the work and painstaking interest and faithfulness of the committee is worthy of all commendation. Their report was listened to with intense interest by all. One point of interest brought out was that although the idea of God was stronger among men in general as an intellectual idea, there was a sad lack among men of the "sense of God as a personal factor in their religious life." The next needed revival was a deepening sense of God. The report was warmly discussed by many, both pastors and laymen. A motion of interest was to the effect that this committee next year be asked to have their report all finished, printed and in the hands of the churches three months before association meeting and that the program for the association grow out of this report and statement of facts. The motion was referred to the business committee.

One matter of especial interest was the report and discussion on Wednesday morning of the subject Congregationalism and Evangelism. The report of the committee was given by Rev. W. J. Speers and the discussion led by Rev. A. W. Hare, both of whom spoke most earnestly of the need of a man of ability indued with the power of the Spirit and approved by the state association, who could be at the service of the churches, especially the smaller churches in the outlying districts. This matter was warmly discussed by many. It had been before the association for a number of years. At a later session the president of

the California Home Missionary society stated that it was the policy of the society not to incur debt, but that as fast as the churches of the state gave them the means the work would be enlarged in all wise ways. The need of this new advance was felt keenly by many, especially by those in isolated places.

The afternoon session was opened with the "Woman's Hour," which was of interest to all. Mrs. E. S. Williams gave one of her well known, bright, witty and inspiring papers. Among other things showing how the women of the W. B. M. P. had given for the work of the Master's work in the world, but 47 cents—9 nickels and 2 despised coppers, "But tell your husbands when they twit you about the smallness of the gift, that small as it is, it is more than they gave."

Mrs. Edwards of San Jose in her address brought out some very striking and startling facts concerning the landless Indians of California; 16,000 of them in this beautiful state landless and homeless, many of them pushed out and back till some of them were living on the sands of the sea, some in the ancestral graveyards and being compelled to drink from wells but 10 feet deep.

Miss Laura N. Richards, president of the W. B. M. P., gave a report of the year's work, \$6,000 having been raised and expended in this work. Their work touching nearly all parts of the world. Dr. Clark of Prague, Austria, who has been for 32 years in the work in Bohemia, told of the work there. He said, "This is really the place where a woman missionary should speak at this hour, but it is fitting the father of seven daughters should speak for the woman." As a small part of his work he has placed 250,000 Bibles and Testaments. One effective part of the work was to show the beauty of the gospel in contrast to the immorality of the priests. Dr. Clark gave some very vivid pictures of woman's magnificent influence, showing their loyalty and faithfulness and how from one woman's life influences have gone out into Russia, Labrador and America. "It's a grand thing to work for Christ whether at home or abroad." His address made us regret more than ever missing the Board meeting in Grinnell.

The following committees were elected. Evangelistic committee—J. R. Knodell, F. H. Maar, E. D. Hale, W. M. Searby and W. T. Patchell. Provisional committee for next meeting—Dr. Baldwin, H. E. Jewett, J. H. Kimball, S. R. Yarrow, W. F. Bade, Mrs. F. B. Perkins, Prof. A. B. Shaw.

Rev. H. E. Jewett was elected custodian of documents, vice Dr. Geo. Mopar.

After the woman's hour the various missionary agencies were presented by the secretaries and others, bringing cheering facts and a bright outlook for the year. Messrs. Rathbone and Scudder supplemented Mr. Singer's report of the value and the need of the S. S. work in places where there are many unevangelized and unchurched people.

One delightful feature of the afternoon was seeing a beautiful album containing portraits and interesting facts of Congregational leaders and pioneers from the early days of 1847.

Rev. J. H. Knodell of Santa Cruz presented the work of the Building society in the absence of Secretary H. H. Wikoff.

Secretary H. M. Tenney spoke of the recent inspiring meeting of the American Board at Grinnell, Iowa. It was a rousing and stirring call to "Go Forward" to larger and ever larger things. This enlargement will

be in part by a campaign of literature, in part by a campaign of education, but more by the vital love and greatest interest which will come from loving sacrifice. Not because we know, not by literature, but by being touched by the deepest sacrifice of love. The next Board meeting will in all probability be at Seattle, and the great desire is to go there with a gain of \$25,000, all for advance work. Dr. Tenney said not to be discouraged about the small debt; that is practically arranged for and all contributions will go for the work and not to wipe out the debt.

Rev. C. R. Brown brought to us his magnificent address on "The New Pacific and Missions." Our readers are referred to the full reports of this inspiring address as given in the Eastern papers.

Wednesday evening was devoted to the California Home Missionary society. It was a matter of deep regret that the society's devoted superintendent, Rev. J. K. Harrison, could not be present on account of serious illness. This was the first time since Mr. Harrison's election to his position that he has missed the annual mission. A hearty vote of love, appreciation and sympathy was sent him, accompanied by a beautiful bouquet, which should breathe out to him our love and good will. He was in all our hearts as one after another remembered him to the Father above.

The general theme of the evening was in the words, "In the footsteps of the Master." Rev. Geo. C. Adams, D.D., president of the California Home Missionary society gave a most encouraging report of the work of the past year. One point of interest is that the average salary of the home missionary in California was larger than it was three years ago when self-support was assumed. Another point of interest was the fact of the growth of the permanent fund, which means that no bank discount need now be paid on borrowed money and that all missionaries are paid promptly on time.

Rev. W. D. Kid of Sierraville described his large field—40x35 miles, with four preaching stations where the only voice raised against the iniquity and sin is the missionary's voice. Yet through it all was the echo of a strong, sweet trust in Christ and a joyful hope for the future. In fact all the missionaries whenever they spoke showed a feeling that privations for Christ were privileges.

Mr. Santikian, our Armenian missionary at Fresno, charmed all by his description of his work.

Rev. J. H. Knodell in his address brought out the fact of the responsibility that rests on us from the love and sacrifice of those who have labored before us. We are seeing a real waste in our inability to use the unevangelized and unpossessed portions of the state. He also spoke of the responsibility which rests on the churches to raise the burden so long resting on Supt. Harrison's heart and provide a state evangelist.

The Thursday's session was of especial interest all throughout the day. Opened as usual by Dr. Buckham's inspiring Bible study on Romans viii.

At the business meeting of the H. M. society the following were elected on the state committee: W. T. Patchell, Mr. Brooks (I have not the others names.)

A most instructive and carefully prepared paper on "Present Economic Conditions," was presented by Rev. J. H. Kimball of San Mateo. A strong array of facts was presented and earnest conclusions drawn therefrom.

Deacon Dexter spoke on the "Influence of a Business Man in the Church." He said the business man

in the church should have as his keynote "service." "No man or woman should dare to be a member of a church unless they are willing to serve." "To be a Christian in the midst of daily toil is a high and holy privilege."

Strong resolutions were presented and passed concerning the Indian work. Ministerial relief work and a petition to Congress, coming to this association from the General Methodist conference in Los Angeles concerning the atrocities in the Congo Free State.

A beautiful service at the opening of the afternoon session was a memorial service for those who had gone to live with God this past year.

The strong paper of the afternoon was the paper on "Religion of a Business Man," by G. W. Dickie of the Union Iron Works. As we hope to publish this paper in full we refer our readers to its careful reading and consideration when published.

The theme "Why Business Men Hold Aloof from the Church," was presented under the heads "The View of the Professional Man," by J. N. Young, and "The View of the Business Man," B. S. Hayes. One of the speakers said "The preacher must be ready by the very character of his calling to make men better in the big things of life."

Among the reasons brought out were desire for recreation, too tired, etc., but Mr. Young said he went deeper than those surface answers. One or two of the deeper reasons he gave in his address were: Many business men were not willing to take on themselves the restraints and sacrifices of a Christian life; the almost failure of parents—the parents outside the church—to instruct their children in moral and religious truth while they are children; that false standards of life and existing conditions have so increased the burdens of the business men that many have no inclination for the Christian life, and the fact that these false standards have rendered marriage less attainable by the average young man, and that the resulting life is not conducive to a Christian life.

These papers all aroused the keenest interest, as was evidenced by the hearty and warm discussion which followed.

The two principal speakers on Thursday evening were Rev. W. H. Hopkins of Berkeley and the pastor of the entertaining church, Rev. Wm. Rader. Mr. Hopkins brought the message from the far, far East to the West. Whatever may be the failures of the faiths in the far East, and they are many and sad, yet there is there a deep sense of God, a reverence for their God, and the message of the East to the West was that if our altars do not glow, that they might glow with the sense of the presence of God; with the flame on the altar that never grows dim nor goes out.

Rev. Mr. Rader in giving us some glimpses of religious life in London spoke of the field, the men, the methods and the message of the churches in London. The message he said was the deep sense of the humanity and divinity of Jesus. The message on both sides was exactly the same, the same gospel that met and satisfied the same needs. Mr. Rader gave a vivid word picture of the great preachers in that metropolis. It was with deep satisfaction that the association heard of the work of our English brethren and the sense of unity between the two countries.

The closing session was opened Friday morning when Dr. Buckham gave the closing of his Bible studies, which was the best and most inspiring of all. Rev. H. M. Tenney gave a most enthusiastic report of the National Council. Speaking most earnestly of the ad-

vance the great Congregational church has made in recognizing the possibility of manhood in our colored brethren in electing one such as assistant moderator. He also spoke of the discussion of the proposed union between denominations. His word portraits of the great men were most vivid and helpful. We have strong leaders in whom we may have confidence. The growing consciousness of the position which the church holds. "We have a work to do, but we must be up and doing."

Rev. W. T. Patchell made the closing address of the association, which was an earnest appeal that from all this discussion and fellowship we return to our respective fields with a new responsibility and determination to show our great privilege of preaching the love of God to men. He asked the questions, Is there a God? Am I, a man, related to the past, out of which I have merged, or am I related to the infinite? Thus from this union we may show God to men. We touch God and he flows into our souls and we have the power to reveal God to men.

Campbell, Cal.

STILLNESS WITH GOD.

A. A. K.

Many years ago there was placed in my hands "The Still Hour," by Professor Austin Phelps, and although I read and re-read its pages with profit and delight, yet for many years I failed to appropriate the blessings this precious volume suggested to be within my reach. But as the years have come and gone I am beginning to understand what "The Still Hour" means to those who desire God's highest and best.

How slow we are to apprehend that if we would know God we must heed the exhortation, "Be still and know that I am God."

I owe also many thanks to Andrew Murray for directing my ways into the "stillness." I read of others, like Rev. T. A. Pierson, who when the labors of the day were over, spent at least one hour alone in the stillness and with the world shut out let God speak to him. Then the "still small voice" bade me to enter into the silent place, and "I was not disobedient to the heavenly vision."

But it was not "stillness" that I found at the first. What voices came to me were only noise and the babel of many voices. Birds clean and unclean flapped their wings around my tysting place, "confusion worse confounded" was around me and I thought to disperse all that was not of the silence by adding the jargon of my own voice to the din.

Do you think it easy to get alone into the "stillness?" Try it, but do not be discouraged if the "stillness" is not there.

"Be still" and above all the turmoil there will come to you "the sweet peace of God's love," and if your soul is "panting after God" as the hart panteth after the water brooks," be sure that you will find him. Now the "still hour" has become inexpressibly sweet to me; here every care is hushed; God speaks, and though no voice is heard the presence and glory of the invisible one is often felt and realized. Here the soul expands, the everlasting arms are beneath us and we are in heavenly places with Christ Jesus.

"Lord, what a change within us, one short hour
Spent in thy presence will prevail to make?"

What heavy burdens from the bosom take;
What parched ground refresh as with a shower.

"We kneel, and all around us seems to lower:
 We rise, and all the distant and the near,
 Stands forth in sunny outline brave and clear:
 We kneel: how weak—we rise: how full of power!"

Perhaps the tired ones will say "the day has been so busy and I am too weary to give God 'The Still Hour.'" But to all such comes the promise, "He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

These promises are not myths, but God's absolute certainties. Try them and they shall be verified to you. May I close this short article with a little poem—"The Shut Door."

"I need not leave the jostling world,
 Or wait till daily tasks are o'er,
 To fold my palms in secret prayer
 Within the close-shut closet door.

"There is a viewless cloistered room,
 As high as heaven, as fair as day,
 Where though my feet may join the throng,
 My soul can enter in and pray.

"And never through those crystal walls
 The clash of life can pierce its way,
 Nor ever can a human ear
 Drink in the spirit words I say.

One hearkening, even, cannot know
 When I have crossed the threshold o'er,
 For he alone, who hears my prayer,
 Has heard the shutting of the door."

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Southern Branch—Extracts from Miss Denton's Letters.

Such a night and day as seldom come together. We have sailed through the peerless Inland Sea, and in the glow of the setting sun we came up to this great Torii standing out on the bare sands, tall, gaunt, spectral, guarding the entrance to Itsukushima, the Isle of Beauty.

I must tell you of the "going away." We went by one of the coasting lines that we might see the Inland Sea in all its beauty, and also because the cost is a mere nothing—twenty-four hours on the steamer for sixty cents—second class. We left Kobe at seven in the evening and before the daylight failed us, OTsuki Sama (the honorable full moon) sprang out of the sea, a great throbbing ball of fire. The full moon in Japan surely deserves every honorable title with which the people always speak of her. We did not try the cabin—a big room below—where our fellow passengers spread their rugs side by side, thick as petals in a chrysanthemum, slept, ate, drank and chatted the night away. We had the big deck and OTsuki Sama and such a succession of views as can only be felt, not seen, much less put down in a letter, even if one has a splendid new typewriter!

Such an azure sea meeting an azure sky, and then a purple sky meeting a purple sea, and then a sea with all the glints of a pigeon's wing meeting an ashes of rose sky, and so through the gamut of color, all day and night.

You have read of this splendid Inland Sea, how you sail through a narrow sea where you could almost reach from one abrupt rocky island to another, and come out into a broad, open sea, surrounded by hill islands terraced to the top with dainty villages nestled along the coast, and you wonder where your ship can break through the mountainous circle, when round a projecting cliff she seems to bend and a gleaming water avenue appears, with more mountain islands on either side, and so from one "most-beautiful-thing-I-ever-saw," to another scene more fairy like, or more goblin like, and the last for us was the great Torii! We stopped at many quaint little ports on the way, and the ladies and gentlemen whose portraits you have had on your fans, lo, these many years, came out in bobbing sampans and popped into a hole in the side of the ship and joined the rest of the soporific crowd below. We spent much of our time reading the Guide Book, and our enthusiasm to see Hiroshima was greatly aroused when we read, "Here is Sentei, which is one of the finest gardens in Japan, laid out three hundred years ago by Daimiyo Asano. It is open to well-behaved persons." We regretted that we could not find out how we are to be counted as to behavior. And then Mrs. McGee, with her company of nurses, is at the Hiroshima Hospital. Let me stop here to tell you that Mrs. McGee and her nurses were received with great honor by the Japanese Government.

When they came to Kyoto, the Governor sent his English-speaking secretary some distance up the country to meet them. This secretary is a Doshishi man. Our music teacher, Miss Yamagouchi, went with the Governor and his wife to the station to meet the party. A large company met them at the station. Mrs. Neesima, Dr. Saiki, the nurses from the Doshisha Hospital, and others prominent in our Christian circle, were there. At the luncheon, and also at the great dinner given them, Miss Yamagouchi and Miss Matsuda, another of our teachers, were interpreters for the Governor's wife and for the Princess, who is president of the Volunteer Nurses' Association that is doing so much good for the soldiers. You all know that Miss Yamagouchi is the teacher whose salary is paid by the young people of the Southern Branch. In the consultations about how to receive Mrs. McGee, these teachers of ours were the leading advisers, and they each gave several temperance lectures when the subject of "dinners" was the question before the committee.

Addresses of welcome had to be translated and corrected, and each lady of the committee asked our girls to write five visiting cards for her. The English writing of our girls is greatly admired, and it is beautiful. Altogether we felt quite in it, and when Mrs. McGee arrived, we were slightly puffed up. I think you have heard me say that the Doshisha is really a very useful force in Japan. If we are only strong enough to influence the students who come, there is no limit to the Christian power of the school.

* * * *

How did I happen to make this journey? I left Kyoto the day school closed, to bring a certain young woman thus far on a journey south. We left the "Island Beautiful," crossing to the main island in a

sampam, and after disposing of my charge, I took the north-bound train home—no time for the beautiful sea—for, though school has closed, much remains to be done.

* * * *

And the women of Japan! How they are working! I will tell you what we do at Kyoto, and practically the same thing is done at every station. There are three committees—the Volunteer Nurses, the Red Cross, and the Woman's Patriotic Society. The first two really belong together, though the Volunteer Nurses take more responsibility than the Red Cross are obliged to. They—the Volunteer Nurses—go to regular lectures on surgical nursing, meet all the trains, tighten bandages, and do anything they can for the soldiers who may need attention. They also pledge themselves to be at the service of the Governor at any time, to go anywhere. They appear in full nursing dress, and the heaviest work falls to them. Our station has a long platform, and before the train comes in, a "surgeon's table," with instruments, bandages—everything you can think of—is ready. Great boilers of hot tea, made of parched barley, baskets of cracked ice, trays piled high with packages of big cookies, baskets full of squares of cheese-cloth, buckets of cold water, tables covered with teapots, and other tables full of round trays, on each of which are five little cups. Then there is a table full of fans, and usually a band of wind instruments. (Drums, of course). We are waiting in the tea-house, a bell rings, we cross the street, our badges "pass" us through the gate, and we take our appointed place on the platform. The city officials are there, often the Governor,—always some retired army officials, some Buddhist priests, some "family" come to see some relative sure to be in all these trains.

* * * *

The band begins to play the national anthem—"Kimigayo"; the train rolls in. Not till our proper bows are made do we begin our work. At first my work was to carry tea, but I soon joined the bucket brigade. You take a bucket of water, a basket of cheese-cloth, and walk up to a car. The men at once pass out their "te-nu-gu-yes," you rinse them out, hand them back, and so on twice to each car. If a man has lost his towel (te-nu-gu-ye), we give him a bit of our cheese-cloth, and until you have tried it, you cannot guess what a rest this wipe-off is to the dusty men. Meanwhile cakes are carried to each man, the priests present charms, a committee of the women enter every car and bow low, saying some words of cheer and encouragement. Suddenly you know that all is done. You all line up again; the band strikes up, usually some of our own songs, and when its "Three Cheers for the Red, White and Blue," or "Hail Columbia," or any of those so dear, well, you only need to be in a foreign land—and that a land you love—to know what they really are! (There are Japanese words to all of these tunes.) The train rolls out, soldiers bowing, shouting "Banzai," singing—happy to go—the ladies bowing low.

But the saddest thing is when we meet returning trains with wounded soldiers. Of course, only the slightly wounded and convalescent come, but they are pale and weak enough to break your heart, and when they come we work with greater zeal than ever, if possible, and I for one resolve to work for peace for the whole world, and my love and admiration for Japan grows greater.

My letter is already far too long, but I must tell you that our Christian work seems not hindered, but in many ways new opportunities are open to us, and people open their hearts as never before. And one more "last thing." The Russian prisoners are most of them kept at Matsuyama, and the kindness of the Japanese has been beyond words. The best the market affords is given them to eat, and "afternoon tea," in addition to three big meals a day. Flowers and fruit, cake and literature, games and easy chairs. They say they wish to spend the rest of their lives in Japan.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 13.

Topic: Our Partnership and Fellowship. 1 Cor. xii: 28-31, xiii:1-13.

We come to Christ as individuals, but we are no sooner his than we discover that we are in a fellowship. We believe as units, but we are members of a society in privilege and service the moment we do believe, nor can we escape the responsibility of the fellowship any more than we can as individuals. The one is a law as well as the other.

Perhaps the best Bible figure we have to express this idea is that of the body of Christ. "Now ye are the body of Christ," writes Paul to the Corinthians, "and severally members thereof." According to this metaphor all Christians are associated in a mystical union of which the Master is the head and in the activities of which bears a related part. In this affiliated bond no man liveth to himself and no man dieth to himself, but in all his conscious expression he carries with him a certain obligation to the whole. "Whether one member suffereth all the members suffer with it, or one member is honored, all the members rejoice with it." In the fellowship of believers when ideal there will be no envyings or disappointments, no bitterness or heart-burnings, no strife or competitions, for in the bonds of love each has what the fellowship has and there will be no selfishness for the individual while endeavoring for his own good strives also for the good of all.

In a fellowship where there is such a variety of performance there would be great danger of conflict and friction if not prevented by the possession throughout the whole body of the "most excellent way" of love. What the smoothening oil is to the contiguous parts of a delicate and intricate machine love is to the fellowship of believers; it is a spiritual anti-friction, causing all the machinery to move sweetly and without rubbing. What the felt cushions are to the hammers of a piano, softening and subduing the stroke, love is to the action of the Christian organism. Love is a great harmonizer. It gives sweetness and gentleness, meekness and tolerance, where otherwise there would be discord and strife, roughness and uncharitable zeal.

There can be association without love, but not fellowship, commingling of energies, but no partnership. The prophet Amos cries out, "Can two walk together except they be agreed?" Love secures such agreement and it would be impossible without it.

The Master otherwise conceives of this thought of association in love as a fold. He speaks of the body of believers as "this fold," and of the time when all

of his shall become "one flock, one shepherd." The illustration is oriental, but it is vivid to us today. It would be difficult to create an image better suited to express harmony of action and movement. Who has not noticed a flock of sheep being led to the fold at night and not seen at once with what singleness of animal mind they move toward it. They are of different temperaments and dispositions, they vary in breed and color, often there are black ones as well as white ones, yet there is one shepherd and they flock to the same fold.

Yet in this holy partnership all members have not the same work to do, as Paul puts it, "all have not the same office." All have not in the human body. The eye, the ear, the foot, the hand, each is a member with the full honor and responsibility of such and yet there is the greatest variety of function. There must be such function if the usefulness of the body were to be maintained. "If the whole body were an eye where were the hearing? or hearing where were the smelling—and if they were all one member (any one) where were the body?" So there would be no body of Christ, no effective Christian community unless in this divine partnership there would be the greatest diversity and variety of gifts. There must be apostles, prophets, teachers, healings, helps governments and tongues, and so there are. In partnerships for business purposes one member of the firm buys, another has care of the stock, a third attends to the sales and so on. Each one is a full member of the concern, and yet no two perform exactly the same duties. Similar distribution of function characterizes the activities of the several members of the fellowship of Christian believers and yet all are laboring for the benefit of the whole. If any one were lacking the body would suffer. If all were teachers and there were no evangelists, there would be ingatherings but no feeding of the flock. And evangelists and none expounders of the word there would be ingatherings but no feeding of the flock. And again if there were only pastors and teachers there would be no governments or healing of the body. Thus we see that the divine arrangement is eminent, wise, adaptive and gracious.

Still another Biblical parable is that of the temple. Christians are living stones built into a great world structure of the ages of which Christ is the chief corner stone. This seems to lack the vital element at first, but such is supplied to the word "living." This shows again the intimate and close relationship which each of God's children bears to the others in the kingdom. Paul tells us in Ephesians that "each several building fitly framed together groweth into a holy temple in the Lord." Here is the segregated fellowship of denominations and names, but again we read, "in whom ye also are builded together for a habitation of God in the spirit." Each unit is not only a factor in his own structure in the stately pile, but he is a unit of the whole. So we are partners with God and Christ in the vast plans that comprehend the redemption of a world. We are members of a blessed fellowship that girdles the globe. John tells us in other language how we may make this fellowship precious and complete. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And what is this light but love?

One can no more pray too much than one can love too much.—Victor Hugo.

Church News.

California.

Perris.—The pastor, Rev. G. F. Mathes, Ph.D., has announced a series of historical sermons, the general theme of which will be "Christianity in Conflict." The church work is encouraging along all lines, especially in the Sunday-school, where the attendance is the largest that it has been for years. Expectations are that a prosperous year will follow.

San Francisco, Bethlehem.—During the first nine months of 1904, eight women and eleven men have been added to the membership of the church,—all on confession of faith except one. The Bazar recently given by the ladies of the church yielded a profit of \$400, enabling us to pay for all of the street work. While the church is not having a rapid growth, the prospects for the future never seemed brighter.

Pasadena First.—It was a happy congregation that passed up the "gangway" into the unfinished Sunday-school-room last Sunday after the long enforced vacation; and, although some of the windows were still without panes and some of the doorways yet without casings, and the openings into the main room still showed a network of scaffolding within, the service was one of genuine thanksgiving. The Sunday-school was larger than at any time since the removal of the church to the center, and the morning congregation filled the large, pleasant, well-lighted room and overflowed into the gallery. Dr. Meredith's sermon was a most timely one on the church's responsibility and the need of individual consecration.

San Rafael.—Last Friday evening the orchestra, accompanied by several soloists, of the Fourth Congregational Church, San Francisco, went to San Rafael and gave an interesting concert for the benefit of the Congregational church of this place. The program was also enhanced by a San Rafael elocutionist, Mr. Samuel Barkley, whose immutable renderings were most heartily enjoyed. The net profits were almost half of the amount of the shortage of funds, which was suddenly brought face to face to the church at the beginning of their financial year. Should any church need help and a delightful evening, let them seek the aid of the orchestra of the Fourth Congregational church, Green street, San Francisco. This action of the young people of the Fourth church was most generous, and was heartily appreciated by the San Rafael church.

COLMA.

The Colma Sunday-school has been for some time trying in various ways to secure a fund with which to build a chapel for the school. The school has now on hand about \$300. Nov. 12th a rummage sale will be opened at 865 Bryant St. for this purpose. The school needs donations of things suitable for the purpose—old clothes, children's clothes, aprons, etc. Any person having such, who will communicate with Rev. E. J. Singer, Y. M. C. A. Building, giving address, the things will be called for. This is urgent.

The highest holiness is to think of others.—Victor Hugo.

Truths are found only in the depths of thought.—Victor Hugo.

Oregon Letter

By George H. Himes.

There is one Congregational church in Portland about which but little has been said, and that is the Ebenezer church (German), which is one among the best of our churches. It is located at 434 Stanton street, and Rev. J. H. Kopp is pastor. Beginning in January, this year, daily meetings were held for eight weeks, and, as a result, 75 new members were added to the church.

The old church building has been sold and a new building is well under way which, when completed, will cost \$5,000. The new edifice is 40x68, with tower and basement. The main audience room will seat six hundred, and the basement, to be used as a Sunday-school room, will seat four hundred. A large gallery is provided for the choir. It is expected that the new structure will be ready for occupancy during the first week in November.

The membership of this church is now one hundred and seventy-five, and there are one hundred and fifty pupils in the Sunday-school. The average congregation numbers about two hundred. The pastor's salary has been \$500, and from \$100 to \$200 from the C. H. M. S. Now the church has raised the salary to \$800, with parsonage, and assumed self-support.

This parish joins or dovetails with the new Highland Congregational church, Rev. Arden M. Rockwood, pastor. The two churches cover a large field in a rapidly growing part of the city, and their successful occupation of the field marks a hopeful advance in the Congregational interests in the city.

On the 24th inst. Rev. William R. Joyslin, one of the early pastors of the Hassals Street church, Portland, died in Taunton, Mass. He came to Oregon about 1871, and served this church nearly two years. He then was engaged as secretary of the Young Men's Christian Association. He returned to Massachusetts in 1875 or 1876, and since then, has filled pastorates in Massachusetts, New Hampshire and Vermont. He was 71 years of age at the time of his death.

On October 16th Rev. William C. Gilmore, of the Hubbard church, supplied the church at Hood River. He made an excellent impression.

Your correspondent had the privilege of visiting the Albany church, a few weeks ago. Since Rev. G. W. Nelson began his work there, he has been unremitting in his efforts to infuse new life in the discouraged congregation, with what success may best be stated by saying that the church has been thoroughly overhauled and cleaned up in every respect. It has been raised several feet, giving room now for a commodious basement. A modern heating furnace has been installed. The whole building was removed a few feet, so that it now occupies a better position on the lot. A radical change has been made in the auditorium, whereby the seating capacity of the church has been increased very materially—all at an expense of \$1,400. This church is now one of the handsomest in the State, and the betterments in refurnishing and renovating does great credit to the pastor and people, besides making it attractive for those who attend. The public have been aroused by the vigorous efforts of the pastor, supplemented by the hearty co-operation of the people, to the fact that the church, while apparently dormant, had a reserved

force which was waiting to be aroused into activity by the touch of a masterful pastor.

The Pendleton church has not had a regular pastor for some time, but soon will be supplied, temporarily, at least, by Rev. Mr. Edgerton. Pendleton is, doubtless, a hard field; but it is in the heart of a wonderfully fertile region, and with a strong man at the helm, can be made one of the best churches in the State.

The output of wheat from Umatilla county this year, of which Pendleton is the capital city, is fully 5,000,000 bushels. The wool handled at Pendleton amounts to 6,000,000 pounds. The material growth of this inland empire city since I visited it, three years ago, has been something phenomenal; and the church has a number of earnest and faithful workers. All in all, there is no good reason why the Pendleton church should not become strong and self-supporting.

Baker City, October 28, 1904.

FIRST ASSOCIATION OF THE CANADIAN NORTHWEST CONGREGATIONAL CHURCHES.

The Canadian Northwest Association of Congregational Churches and Ministers held its first meeting Wednesday afternoon, October 12th, in the First Congregational church, Vancouver, B. C. Delegates to the number of twenty, representing British Columbia churches, were present. The meeting in the afternoon was for organization purposes only. It was resolved to call it the Northwest Association, that it might include Western Canada generally. The officers elected were: President, Rev. J. Merton Smith, Vancouver; secretary, Rev. J. Simpson, Vancouver. The executive committee is to be formed of the minister and one lay delegate from every church in the association.

At the evening session the delegates were welcomed by the Rev. Dr. Robson of the Methodist church, and Rev. Knox Wright of the Presbyterian church and Missionary Superintendent McLeod of the Baptist church. The prospect of closer relationships than merely Comity Committees and delegations was enthusiastically dwelt upon by both Dr. Robson and Rev. Knox Wright, who hoped the happy reunion of Presbyterians, Methodists and Congregationalists was not so far distant as some believed.

The chairman, Rev. J. Merton Smith, delivered an address on Congregationalism which had for its basis, liberty and love.

An acceptable solo was sung by Mr. Philip Timms, and the Rev. W. O. Work gave an admirable address on "The Bible as a Teacher."

The session of October 13th began with a fellowship meeting, followed by the Lord's Supper. These services occupied the morning hours. In the afternoon Rev. H. Edward Mills of Seattle delivered an address on "The Duty of Summer and Winter." He was followed by Rev. F. M. Washburn, of Blaine, whose topic was "The Word and the Work as Expressed in Congregationalism." A great deal of interest was centered in the address by Rev. John Reid, formerly of this city and now of Tacoma. Mr. Reid's topic was, "How Shall the Church Get a Better Grip on the Modern Community?"

The evening session was begun with devotional exercises, and was followed by addresses by Rev. H. Holman, of Nelson, "Concerning Work Among the

Miners of the Kootenays," and Rev. E. T. Ford, Tacoma, on "Our Larger Parish as Congregationalists." Mr. Ford brought the hearty congratulations of the Washington Association to the newly-formed organization.

This newly-formed organization will greatly aid in the further development of our Congregational work in this rapidly growing portion of the Dominion, which stretches from Calgary Alberta, to Victoria, B. C.

ESSENTIALS AND NON-ESSENTIALS.

By Rev. A. H. Barnhisel, Pastor First Presbyterian Church, Tacoma.

[We reprint the following from The Post-Intelligencer of Seattle, in which appeared recently as a "Sermonette-editorial," occupying the leading place on the editorial page. The article is worthy of a still wider circulation, and we are glad to pass it on to our readers, for it contains an important message for the times.—Editor.]

"Is not the life more than meat and the body than raiment?—Mat. vi: 25.

NO religious teacher has ever emphasized so much as did the great master the difference between the essentials and the non-essentials in human life?

How few are the things that are really essential to a wholesome and happy existence! A little food, sufficient clothing, and a comfortable home; the love of friends, an opportunity to enjoy the beautiful and to satisfy the mind with knowledge of the true; to have faith in God and to be growing toward the perfect ideal;—this is abundance to make for peace and happiness.

It is our nature to make life harder than it needs to be. We are not content with simple things, the essential things of life and truth and love and beauty, with which we might all surround ourselves and be satisfied. We make ourselves wretched by trying to have the things that possess no value and to do the things that are not worth while, and in our efforts to reach the unimportant and non-essential, we miss the joys of simple living.

There was nothing that so laid its weight upon the sympathy of the master as the load of care that was crushing the life out of the world.

Why could not men live a simple life of love and duty and trust God? That was the essence of the religious life as Christ revealed it.

To those who had made religion a most intolerable load for men to carry; to those who were making life miserable in order to fulfill their conception of being religious; to those who were blind by the letter of religious laws so that they could not understand the simple spirit of the religious life, to all these Christ said: "Come unto me, and I will give you rest." The rest that men need is a change from the complexities to the simplicities of life; from the confusions of unimportant theological speculations to the peace and strength that come from simple trust in God and in love to fellow men.

The history of all religious progress is a record of eliminating things non-essential and of realizing true values.

When Christ came to give a higher ideal of worship and of the religious life, he found that those who were most religious had the least of true religion. His Sermon on the Mount, in which is breathed the

spirit of the new religious ideal, was so direct, so informal, so native to the intuitions of a truly religious spirit, that while the multitude heard him gladly and recognized the note of true spiritual authority, the professionally religious of that day hated him for the very simplicity.

It was the Master's purpose to put first things first. Christ wanted men to know the Father as he knew, so that men might trust God as he trusted.

Christ scorned to enter into theological discussion; refused to give his judgments on social, political and domestic issues. To him these things were not unimportant, but they were secondary.

He knew that if men were possessed of the spirit of Christ; if men would trust the love of God and do their duty to their neighbors, all social and political questions would be solved in their own time. He knew that if a man were possessed of a right heart, of love and sympathy, the problems of home and happiness would solve themselves.

Religion is a matter of the inner life. If the true life and spirit are within, they will create their own form and expression. Christian unity must come, not from unity of outward form, but from essential oneness of the truly religious life.

Let us hope that the day will come—there are signs that it is already here—when men recognize that the only heresy in the sight of God is the heresy of a proud, unloving heart, and when the only essential thing to make any man truly religious is the humility that trusts God and the heart that has learned charity for all men.

This is the spiritual body of the Gospel of Christ. It is restful and strength-giving to believe that it is true.

Our lives may be imperfect, our knowledge most partial, our understanding that of a child, but if our heart is right and our faith is strong, all that is partial will be made complete.

The man whose heart is wrong cannot think right or live right, but he whose heart has been made right cannot long continue in the error of his thinking or his living.

But how shall the proud become humble? How shall we who are selfish become possessed of the spirit of Christ? It is the gift of God to those who ask it. We believe in prayer. Let us ask God for the spirit that giveth life; for the spirit of religion is more than its outward expression, as the body is more than raiment and the life is more than its meat.

NOTICE.

The annual meeting of the Congregational Ministers' Relief Society of California will be held Monday, November 7, 1904, at 12:30 p. m., at Congregational headquarters, Young Men's Christian Association Building, San Francisco, for the election of directors for the ensuing year and the transaction of such other business as may come before it.

October 31, 1904.

Walter Frear, Secretary.

He prayeth best who loveth best,
All things both great and small,—
For the dear God who made us,
He made and loveth all.

—Coleridge.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The fact that the United States government will make an especial display at the coming Lewis and Clark Exposition in Portland, Oregon, to show the development of Alaska and the Pacific islands, gives it unusual importance.

"Are you paid anything for swearing?" Eli Perkins once asked a commercial traveler. "No, I do it for nothing." "Well," said the lecturer, "you work cheap. You lay aside your character as a gentleman, inflict pain on your friends, break a commandment, and lose your own soul—and for nothing! You do certainly work cheap—very cheap."

"Why did you not give that boy a position?" some one asked of a merchant who had refused a lad's application. "Because he borrowed ten cents from my boy once, at school, and never returned it," was the answer. "A little thing like that shows what a boy is more than a dozen recommendations." Was the judgment harsh, or wasn't it fair, after all?

The Jews may talk about going to Palestine to re-establish Zion, but there does not seem to be any alarming exodus of them from the great commercial centers of the world yet. In New York, for instance, in a total population of 3,716,139, there are 700,000 Jews, and the tribe is steadily increasing by the arrival of every European steamer.

Mr. S. H. Young, who has been making a careful study of the situation in Alaska, says: "I know many college-bred men who are now saloonkeepers, barkeepers, superintendents of a faro table, or the mere hangers-on and stokers for saloons and gambling hells. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated, college-bred men from Christian communities."

A man died recently whose chief claim to distinction resides in the fact that he was the author of one thousand novels. He certainly must have had remarkable mental fertility, and equally remarkable facility of composition. He turned out a book every few weeks, we are told, and he was only sixty years of age when he died. He evidently did his best to give substantial foundation as well as a modern interpretation to the words of the ancient preacher, "Of making many books there is no end."

It is said the organ used in the recitals in Festival Hall at the World's Fair is the largest and most perfect of any ever constructed. It has 140 stops, twelve more than the famous instrument at Sidney, Australia, which previously has been regarded as the largest of organs. Electric power supplies the wind for the pipes, one of which is large enough to admit of the passage of a small pony. Its movable keyboard enables the performer to sit far removed from the organ. This is highly important in the rendition of programs where a large chorus is accompanied, as it brings the organist and director in closer touch.

Medical Talk gives this remedy for appendicitis: "Equal parts of milk and molasses, heated to the temperature of the body. Three pints in quantity. Inject high up into the colon by the use of a flexible rubber tube and syringe. The body in a recumbent posture, lying on the right side with the hips slightly elevated. The injection to be given very slowly. We should certainly advise this experiment in any case of suspect-

ed appendicitis before an operation is permitted. It will do no harm, even if it does no good, and the cleansing power of both milk and molasses makes it extremely probable that it will prove to be a remedy in these cases."

In the year 1900, says the American Exporter, the 75,000,000 people in the United States used 66,000,000 gross of common pins, or an average of about 126 pins to every man, woman and child in the country. This is the highest average reached anywhere in the use of pins. Ten years ago we used only about 72 pins each. The total number of pins manufactured in the United States during 1900, the census year, was 68,889,260 gross. There are 43 factories in all, with 2,353 employees. The business has grown rapidly during the last 20 years, for although there were 40 factories in 1880, they produced only half as much, employed only about half the capital and only 1,077 hands.

The American Institute of Social Service, of which Dr. Josiah Strong of New York is president, is a clearing-house or exchange for facts, experiences, and ideas on social and industrial betterment. It is both a laboratory for investigation and a distributor of the knowledge gained. The fundamental principle and purpose of the institute is to make the experience of all available for the instruction of each. This principle is applicable alike to individuals, corporations, churches, societies, cities, states and nations. It places human experience on file. It welcomes inquiries from any one. The answers aim to be complete, or, if necessary, to refer the writer to the most direct and trustworthy sources. It also furnishes expert advice for solving local problems to employers of every kind, to workmen, to municipal officers, to teachers and ministers, to writers, students and others, and has the strong endorsement of President Roosevelt and many other distinguished men. Address W. H. Tolman, Director, 287 Fourth avenue, New York.

Extravagant as Congress sometimes seems in its appropriations, the United States, in spite of its \$137,000,000 a year for pensions, spends less, in proportion to population, than many of the leading nations of the world. Of course it is always pertinent to ask what return each state gets for its money. Some do far more for their people than we, and naturally spend more in doing it. Most European nations have a much more extended postal service. Nearly all of them conduct their telegraph, many of them their telephone service, some their railroads. All these items enter into the national expenditure, and swell the totals without really increasing the burden. Nevertheless, the figures gathered by the Bureau of Statistics as to population and expenditures of various governments are interesting. They show that 1,508,000 people, the world over, contributed in the last year of which there is record, directly and indirectly, \$7,901,486,000, while the expenses of the governments for a corresponding period amounted to about \$80,000,000 more than this. In the United States the expense of the central government for each person was \$7.97. In Germany it was \$9.45; in France, \$17.84; in Great Britain, \$21.39; in Australia, \$37.69; in New Zealand, which heads the list, \$38.38. That does not necessarily mean that the United States is administered five times as economically as New Zealand. It might mean that New Zealand undertakes to do five times as much for its people. Such comparative statistics are less indicative of relative efficiency than of relative centralization and State socialism.

Our Boys and Girls

Baby's Influence.

I looked in your baby eyes, my dear,—
Eyes with the dawnlight shining
through—
And they haunt me still as I linger here,
Your eyes with the dreams in their
depths of blue,
What is the dream on your winsome face?
What is the dream? For I fain would
share
Your babyhood lore of a hidden place
Over the hills from the valley of care.

What is the dream,
Wee love, I pray,
That I have forgotten
This many a day?

Under the hair that is made of gold;
Over the lips that were made to kiss,
Are your beautiful eyes, and their blue
depths hold—
How may I say? when I know but this:
They speak to me still of an olden day
When the morn was bright and the
world was fair,
When I lingered still where your feet now
stray,
Over the hills from the valley of care.

Lead me, small maiden,
By paths that you know
Over the hills
To the long ago.

Little white spirit enmantled with grace,
Reach to me hitherward; reach your wee
hand,
And lead me with you to a far-away place,
A wonderful place in the Long Ago
land.
I have forgotten the way that I knew,
The way where you wander with soul
like a prayer;
Then reach little fingers and lead me with
you
Over the hills from the valley of care.

Little, sweet maiden,
Lead me with you
Back to the peace
Of a land that I knew.

—Alfred J. Waterhouse, July Sunset.

WHEN MOTHER IS BLUE.

"When mother is blue, I just put on
my hat and run away. It takes all the
sunshine out of the nouse, and I can't
stand it."

The speaker was a girl of twenty,
with an apple-blossom face and merry
eyes. One saw at a glance that her
life had been free from the pressure
of much care, just as one reads be-
tween the lines, in looking at mother's
calm countenance, that the elder
woman had fought a long battle with
adversities of various kinds. In that
faded face the eyes may once have
been merry, but they had grown
thoughtful, and it was hard to believe
that the matron had ever been re-
proved in her youth for indiscreet and
immoderate hilarity. Yet, as she smiled
at her daughter's impulsive speech, she
said:

"I was once as gay as Gertrude ever
is. In fact, I was noted for my irrepres-
sible spirits. The discipline of experi-
ence has toned me down, but I am al-
most always cheerful."

"Yes, indeed," said the daughter,
patting her mother's cheek, "and that
is why I am so disturbed when she is
out of sorts, the dear, brave lady. I
feel as if the bottom has dropped out
of our scheme of living when mother
gives up and folds her hands in mel-
ancholy."

I went on my way with a new ap-
preciation of the mother's value to a
home. Motherhood implies so much,
must mean so much in every environ-
ment, and in our households what do
we not expect from her who is at the
helm? She manages the domestic
economy, often doing most, if not all,
of the work with her own hands. She
buys the material for the children's
clothing, cuts it out, and makes it.
The weekly mending and darning for
an entire family is a large and onerous
task, and in a majority of instances the
mother undertakes and carries it on
without assistance.

Mother is the confidante of the chil-
dren, who bring to her the little daily
troubles and trials, tell her of their
school difficulties and ask her help at
evening when they study the lessons for
the next day. As her sons and daugh-
ters grow up, they more than ever need
her counsel and support; more than ever
lay their burdens at her feet, and re-
ceive from her wise and tender hands
maxims and bits of advice as indispen-
sable as daily bread.

With everything they have to do,
mothers sometimes grow weary,
health fails, trials thicken, anxieties
crush. The most elastic nature is not
strong enough to cope with never-ceas-
ing financial stress. Just a little more
money in many an instance would so
ease the machinery of the home, so les-
son the load, so brighten the life, that
the mother would live longer, be less
irritable, be freed from nervousness, and
do her best, as she is never able to do,
handicapped by limited means. Mother
is "blue," because mother is worn out;
mother is "blue," because the rose-light
of hope has turned to dull grey ash and
withered brown in her pathway. The
happy young things about her, efferv-
escing with vivacity, overflowing with
energy, do not comprehend mother's
despondency for two reasons: One is
that they are so well and strong that
they have not yet learned sympathy
with ill-health and feebleness, and
the other that they are often in the
dark as to the causes of maternal so-
litude. With a mistaken kindness,
parents often keep their trials to them-
selves and refuse to let young people

share them. The life of the home goes
on with "a flowing sail," nobody is
warned of reefs and shoals, and not
until a crash comes, are any of
the family, except the overwrought pa-
rents, aware that there were danger sig-
nals which ought to have been heeded.
"I don't want to spoil your lives," says
the mother.

Mothers are very apt to lack variety
in their lives. The younger people
have the vacations, mothers stay at
home and cook and sew. There is a
limit to woman's power of endurance.
Over a many a lowly mound, bedewed
by sorrowful mourners with honest
tears, might be written, "Died of
monotony." Change of scene is better
than medicine for many a malady of
body and mind. Once in a while a
surprise might be carried out by which
the youth of a tired woman would be
renewed.—Margaret E. Sangster.

RUNNING A NEWSPAPER.

"It makes me tired to see the manner
in which these newspapers are run,"
said the man in the smoking apartment
as he took off his glasses and let his pa-
per drop across his knees.

The man who sat next to him had
one lock of hair, an oasis in the desert
of scalp, which he spent most of the
time in smoothing reflectively.

"I s'pose," he said slowly, "that you
couldn't give 'em all points?"

"I'm sure of it. Couldn't you?"

"No; I don't think I could."

"Do you mean to say that you
couldn't tell the editor how to run his
paper?" exclaimed the man who had
spoken first, in a tone that had absolute
dismay in it.

"I do indeed," replied the man with
the oasis, earnestly.

"Well, I must say there are not many
like you."

"I know it. I used to be like you.
But now I'm trying to run a newspaper
myself, and I tell you, my friend, I'm
not saying a word—not a word."—Se-
lected.

ALMOST A MAN.

I don't wear dresses any more—
See my coat and breeches,
Cuffs and collar; pockets, too,
Made with many stitches.
I must have a watch and chain,
A silk umbrella and a cane.
No more kilts and skirts for me.
I'm a big boy, don't you see?

You can give away my dresses,
And my other baby clothes.
Give away my horse with rockers.
I want one that really goes;—
But two nice goats, I guess, will do!
And I want a carriage, too;
No more chairs hitched up for me,
I'm too big for that, you see!

I think I'll give my picture books
To little sister Mary;
I'll go to school and learn to read
In the big dictionary;
Or, maybe, in g'ography,
Or, rithmetic, or history;
They're just about the size for me,
For I'm a big boy, don't you see?

—Selected.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VII. November 13th.

JOASH REPAIRS THE TEMPLE.

(II Kings xii: 4-15.)

Golden Text: "We will not forsake the house of our God" (Neh. x: 39).

Daily Home Readings.

M. Joash Repairs the Temple (II Kings xii: 4-15).

T. The Atonement Money (Exod. xxx: 11-16).

W. Giving for the temple (I Chron. xxix: 1-9).

T. Solomon's Prayer (I Kings viii: 22-30).

F. A Willing Mind (II Cor. viii: 1-15).

S. Love of God's House (Psa. cxxii).

S. Another Account (II Chron. xxiv: 4-14).

Introductory.

Cupidity on the one hand and neglect on the other had brought the temple at Jerusalem into a state of dilapidation. Although but a little more than a hundred years had elapsed since the dedication of the "house of God," the building had fallen into such a condition that extensive repairs became necessary. So rich in adornment, it had become the prey of several neighboring kings, who from time to time carried away a portion of the golden and silver trimmings and many of the cups and bowls used in the sacred ceremonies. The influence of idolatry had produced an apathy on the part of Judah, and that apathy on the part of Judah, and that which time and vandal hands had wrought was permitted to continue.

Expository.

Just how old King Joash was when he began improvements on the temple we are not told. It is supposable, however, that he was several years older than when he began his reign, since a boy of only seven would not be likely to initiate a movement of that kind. There were three kinds of contributions included in the "dedicated" or hallowed things, namely: First, pieces of silver of different weight, paid as "redemption money"; second, money paid in accordance with certain vows, and apporportioned by the priests according to Levitical regulation; and, third, voluntary offerings.

The method of sending the priests into all the cities of Judah and throughout Israel to gather money from friends and acquaintances was not entirely successful. Much money was thus obtained, but for some reason was not applied on the work of repairing the breaches of the temple. The patience of the king was taxed to the utmost. The consultation with Jehoida, the high-priest, resulted in the adoption of a more satisfactory method. Instead of the priests being compelled to secure funds by importuning their friends, a large chest was placed beside the brazen altar, which was situated in the court before the temple porch. A proclamation was then sent to all the Jewish people outside Jerusalem to bring their free-will offerings for the specific purpose of repairing the house of God. The appeal met with a ready response, not only because a different principle was involved, but the people were surer that

their money would be used for the purposes for which it was given (vs. v-9).

The element of human confidence must have been very pronounced, else those in charge would have been compelled to make an accounting. But as the original work on the temple had been done under circumstances of mutual trust, so this later work was carried on by a reliance upon the integrity of those concerned. Such a holy cause should ever make its highest appeal to men.

The two accounts—one by the writer of Kings, the other by the author of Chronicles—concerning the making of gold and silver bowls, basins, snuffers, etc., with the money remaining after the walls were repaired, should be carefully read. It will be seen that they do not really conflict with each other.

Suggestive.

1. A deeply religious ruler is a blessing to any nation.

2. It was fitting that Joash, who had been reared, and later crowned, in the temple, should undertake the task of repairing the temple.

3. A spontaneous and generous response to appeals for building and maintaining the temples of worship is the ideal way.

SOCIAL SUCCESS.

There is only one panacea for the woes of life and society, and that is to seek first the kingdom of God. Our Lord announced this law in the Sermon on the Mount, and if He should return to earth tomorrow He could announce no other. There can be no successful living on the plane of animalism. The lust of the flesh and the lust of the eye and the pride of life can only lead to vanity and envy and strife and every evil work. There can be no successful social life on a plane of selfishness and injustice and mutual distrust and hostility. On that plane there can be only social disturbance and convulsion. Selfishness tries to get and selfishness tries to keep; and at once the air is murky with distrust and suspicion, and wars, large and small, follow. Peace and progress are possible only in the measure in which justice, good-will and mutual confidence obtain among men. It is beyond any question that the only sure and effective way of healing our social woes is to begin to love God, with all our heart and our neighbors as ourselves. Until this is done our evils will remain, in spite of all philosophic and philanthropic efforts and exorcisms. Only in the doing of God's will is our peace.—Dr. Bowne.

GREAT WORKS.

In our text Christ mentions three reasons why a great belief for a great life and a great work must be successful, continuous and cumulative. "Because I go to the Father." In going away from earth He meant that He was not to cease working. In-

stead of leaving the work altogether to His followers, He was to continue to work with them, though they were to remain on earth, and He would be in heaven. He has kept His promise. Another reason was this: He would have more to do with answering prayer. "Whatsoever ye shall ask in My name, that will I do." And, again, He sought the fuller glory of the Father in connection with the greater works and prayer, "That the Father may be glorified in the Son." Since these things are so, we should determine to make our lives one with Christ. Great works are the equivalent of a belief plus a great life. These things are possible to all who believe in Christ, who have Christ's nature, Christ's disposition, and His divine favor and co-operation.—Rev. Luther R. Dyott.

THE NEED OF THE HOUR.

The fields everywhere are white unto harvest. It needs only that the sickle be thrust in. On every hand are those who should be numbered among the believers. If we could but have our ears attuned to the yearning of their hearts, we would hear them saying: "Men and brethren, what shall we do to be saved?" The salvation of Jesus Christ is for all, and men and women on every side are seeking the way, and asking for the word that shall open unto them the mysteries of the kingdom of God. It is the hour of opportunity, the hour of responsibility. Let the ministers and people have great faith, earnest purpose, consecrated hearts, and a consuming desire to know and to do the will of God; and then let them go forth into the vineyard of the Lord to labor wherever he commands, and, according as he gives opportunity, and the glorious work of the salvation of souls will fall upon the Church like a gracious benediction.—James M. Buckley, D.D.

NOT HIGHER CRITICS.

It isn't higher critics that are destroying the influence of the Church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher Christians is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.—P. S. Henson, D.D.

Fighting Shadows.

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come, "My grace is sufficient for thee."—Sel.

Uncle Sam's Wealth.

With 7 per cent of the world's land area and 5 per cent of its population, the United States has 25 per cent of the world's wealth. The value of the United States property, real and personal, in 1900 was \$94,000,000,000, as compared with \$59,000,000,000 for Great Britain and Ireland, \$48,000,000,000 for France, \$45,000,000,000 for Germany, \$32,000,000,000 for Russia, \$22,000,000,000 for Austria-Hungary, \$15,000,000,000 for Italy, and \$12,000,000,000 for Spain. Moreover, the United States' lead of all the other nations in wealth is increasing faster than is her preponderance over them all (except Russia and China) in population.—Leslie's Weekly.

While it is not best to have much to do with law, it is still best to know a few things about it. Here are a few items worth remembering: It is no use to plead ignorance of the law when you have violated it. Your opponent's word in a civil case is just as good as yours in the absence of witnesses or collateral evidence of any sort. If your case is in any manner tainted with fraud you have no show in court against the man who has beaten you. Most neighborhood troubles are far more easily settled by arbitration than by an appeal to the law.—Farmer's Guide.

What to Say in Time of Trouble.

First. He brought me here—it is by his will I am in a strait place, in that will I rest.

Next. He will keep me here in his love, and give me grace in this trial to behave as his child.

Then. He will make the trial a blessing—teaching me the lessons he means me to learn and working in me the grace he intends for me.

Last. In his good time he can bring me out again—how and when he knows.

Say—I am here, first, by God's

appointment; second, in his keeping; third, under his training; fourth, for his time.—Andrew Murray.

The power of faith is the simplicity of faith. When a man believes in God with all his heart, he has no more fear for anything but his own disobedience. Today, tomorrow, and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—I. O. R.

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Late to Church.

Reader, are you in the habit of being late to church? If you are you have a bad habit, and you should strive to overcome it. Of course there may be times when being late may be unavoidable, but for habitual tardiness there is really no excuse, unless it be carelessness or lack of system. Many of those who are regularly late, to church can always manage to be on time at an entertainment or the theater. Remember this: If you persist in this habit you may at last find yourself to late to enter the kingdom of God, and that means you will be lost. Now, dear reader, do you know any good reason why you should be late regularly in attending the house of God? If you were to make an effort, could you not be on time? Is not your constant tardiness an evidence of your indifference and lack of love for the things of God? Are you frequently hindered from being on time because of your interest in things that do not pertain to the kingdom of God? It may be too much bric-a-brac, too much dress, too many plants, too much society, too many fancy dishes in the cooking, too much show. Do you really think it wise to spend so much time upon such things, and neglect the things of God? Do you not think it shows a love for the world and the things of the world? John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii:15). Will you not pray over the matter? Will you not carefully and prayerfully examine yourself? Think of your example and influence. Be honest with God and yourself. Remember, judgment is coming. You will be there. How will you stand in the judgment?—C. F. Ladd.

There never will be a poor prayer meeting so long as there is one heart rich with gratitude.

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